God's Judgments

UPON

REGICIDES:

A

SERMON

Preached in the *Fleet-Priſon*, on the 30th Day of *January*. 168½.

Proving, that the *Bloud* of that Pious *Monarch*, and Glorious *Martyr*, King *Charles* the Firſt, is not yet *Expiated*.

By J. Butler, *B. D. Chaplain to his* Grace *the* Duke *of* Ormond.

LONDON,

Printed by *T. Moore*, and *J. Aſhburne*, for *Awnſham Churchill*, at the *Black-Swan* in *Ave-Mary-Lane*, 1683.

BRITISH MUSEUM

THE EPISTLE

DEDICATORY,

To the moſt Noble, and Thrice Excellent Prince, *James*, Duke, Marqueſs and Earl, of *Ormond*, &c. My very good Lord and Patron, Health, Happineſs, and length of Days, be ever wiſhed.

My Lord,

THough it pleaſes God to diſtinguiſh me from your other Chaplains by that Eminent Mark, the Sign of the Croſs; Tet neither do I, nor am I, to eſteem my ſelf any thing the more thereby acquitted, or in any thing the leſs whit diſcharged of that Diligence in Service, which in Duty I owe unto your Grace. In a great Mans Houſe there ought to be Veſſals of all ſorts: God has made others much more Weighty in the Purſe, and more Graceful upon the Back, as well as in the Head, and as ſo, the apter Ornaments in your Parlour, and Chappel, and at your great Table: But God has confined me to a private

Cloſet; and thereby as it were given me in ſpecial charge, to be the more inſtant at my private Devotions, and moſt ſerious Studies; and therein lies my Service, while they attend your greater affairs.

Afflictions, eſpecially when they come in crowds, and thronging one upon anothers Neck (as with me for ſome time of late they have done) do uſually threaten with much of blame, as well as pain; and I am content to bear the blame, and do acknowledg a guilt upon me, equal to the Burthen that my God hath laid upon my Back; though the ſin wherewith I am charged, is ſuch, as in the Book of God is no where forbidden, in that ſenſe, as it lies at my door; and was never proved againſt me by any Circumſtance or light of Evidence, more then by one onely Boy, whoſe Education had never arrived to the underſtanding of an Oaths weight; and I have endured a Twelve-Months Impriſonment upon that one Boys Evidence; and yet do ſtill find my Crime ſo unpardonable, as no ſubmiſſion, nor ſatisfaction, can expiate it. We know that where God loves beſt, many times he moſtly chaſtizeth, and yet that knowledg (though we have for it a Divine warranty) is very apt to be out of mind, when we look upon a Man in Calamity. But your Grace is a Perſon of more Candour, whoſe own Experience of the good Hand of God in the day of adverſity, has taught you to look upon a perplexed Sufferer, with ſuch an equal Eye, as can diſtinguiſh his Sorrows from his Shame.

This Sermon (my Lord) was Preached in the Priſon; ſuch another place as was that, where St. Paul *ſung his Pſalms. 'Tis a Prophetical Diſcourſe, and toucheth nearly upon our own Countrey, and upon our own Times, and almoſt upon this very Inſtant. The Inſpiration is none of mine, I pretend not to it in the leaſt, what is thereof, is our Saviours, and of other Sacred Perſons, from whoſe Writings and Sayings I took it up, and my Authors I have quoted. The Reading, the Application, and ſomething of Interpretation I own,*

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and your Grace will find them all back't with Reaſon and good Warranty. Our preſent Age (God have Mercy on us) is not without very great ſtain, and ſhame, of crying ſins, ſins exceeding hainous, if not unparallel'd, excepting thoſe againſt the Bloud of our Bleſſed Saviour, and therefore ſuch as have for a long time cried for Vengeance. And beſides old ſins of above Forty Years ſtanding; Alas! here is a loud cry of many freſh ſins, which ſmoak with very large, thick, black, dreadful, and nauſceous Vapours; Schiſms, Hereſies, Hypocriſies, and wicked Envy on one Hand, and Atheiſm, Senſuality, and unreaſonable Prophaneſs, on the other, and exceſs of Pride and Covetouſneſs on all Hands, do Reign, beſide the Sacriledg, Simony, Flattery, Bribery, and Cheats, which are to be found predominant in ſome one ſort of particular Perſons, and the Rapines, Oppreſſions, and Extortions in ſome other ſort. And now that the menacing Signs of Heaven do appear, day by day, and year by year, and yet the Perſons moſtly therein concerned do leaſt regard them. But undoubtedly there are ſome wiſe Men among us, which its to be hoped will expoſe themſelves, to ſtand in the Gap in this time of Eminent danger.

We have (my Lord) among others, one eminent Propheſie of a moſt eminent Father in God, whom your Grace did well know, (who being a Perſon of Famous Authority, and that as well for Wiſdom and Sanctity, as for Place and Dignity, has left ſo much the more weight upon his words) which ſays, That bloudy dangers do await us, but withal promiſes, that in the midſt of that danger the truly Religious, and beſt ſort of Chriſtians ſhall be ſafe. *And ſurely this is a great encouragement to all wiſe Men, to be diligently and ſeriouſly ſtriving, who ſhall moſt excel in Piety, Truth, and Righteouſneſs. And for this Reaſon, and to this end, (no doubt) it hath pleaſed God to load ſome Men, with the heavier Irons upon their Heels, in order to hold them out of that crowd, which he intends to ſhoot at, when the time ſhall*

come up to ſerve his purpoſe. And Bleſſed are all they, who by ſome lighter puniſhments ſhall be rendred ſo ſafe, that when others ſhall be called to an account for their Pride and Wantonneſs, and all other defilements of over-much proſperity, They ſhall be excuſed.

Methinks (*my Lord*) *I do contemplate in the Perſon of your Grace a ſometimes eminent Patron of your Family,* Giſlebert *Earl of* Brionij *in* Normandy, *who was Grandfather to* Robert *the Cup-bearer, the firſt of your Line that aſſumed the Sirname of* Le Boutellier, *in the days of King* William *the Firſt of this Kingdom. This* Giſlebert *was Guardian to King* VVilliam *the Conquerour, when Duke* Robert *his Father left him an Orphan at Eight Years of Age, and by his Wiſdom and Care carried him off thorow more then an Hundred dangers of his Minority, and worthily gained the Name, as he was called in thoſe days,* [Pater Patriæ] *He lived in an ill time; but with much Wiſdom and Courage, he ſtood in the Gap, and withſtood the inſolencies of an unruly People, and attained unto old Age, and to ſee his Sons, and Grandſons of perfect Age, and laſtly dyed in a Tumult, wreſtling with ill humoured People, to ſerve his Countrey. I do not propoſe this example* (*my Lord*) *as if I do any way conceive your Grace, in any more then common danger to follow him in a violent Death, but rather as ſuch, with whoſe Noble Acts hitherto, you have had the Reputation to compare. And as for a tumultuous Death, every wiſe Man among us does know, it threatens the moſt obſcure,* (*as times go*) *and much more the more Noble and Eminent Ones. I Pray God keep your Grace, and all the Noble Patrons of our Church and Kingdom from ſuch danger: But chiefly I pray God ſo keep you with his Grace, that you may be always ready for our Bleſſed Saviour, and that with ſuch an heart, as dreading no danger, you may be moſt apt and able to put forth your ſelf ſo, as to go unto him with ſubmiſſion, according to his own way, what ever it be.*

See Stow upon Will. the Con. at end of his Life.

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The Epiſtle Dedicatory.

It hath pleaſed God to do for your Grace very great things, and to lengthen the Line of your Family from a very Ancient Remembrance, to be the Seven and Twentieth Noble Perſon deſcended in a direct Male Line, from Dukes and Earls beyond the Conqueſt: And to Preſerve your whole Genealogy down unto your moſt Noble Self, untainted in your true Allegiance: And to make your Grace the Head of the greateſt Tribe of one Bloud, that any Noble Perſon in either of theſe three Kingdoms can ſhew again; of which Famous Tree, your unworthy Remembrancer hath the Honour to be an humble Sprig with Branches, And now with Gods Bleſſing, it's to be hoped, this tall Tree out of your Loyns is putting forth afreſh, as if it will not ceaſe it's growth, but be ſpreading on ſtill more and more, even until Doomſday. You are (God be praiſed) at this day in good health, and ſtrength, and that unto admiration, your great Age conſidered, I Pray God of his Mercy continue it unto you, unto your utmoſt time, and to ſtrengthen your Inner Man with all heavenly Graces, equalling and exceeding thoſe of your Outer Man. So Prays

My Lord,

Your Graces moſt

humble Servant

J. Butler.

10 FEB 58

A

SERMON.

Preached on the 30th of *January*, 1683.

LUKE 21. Verſe 25, 26.

And there ſhall be Signs in the Sun, and in the Moon, and in the Stars, And upon the Earth, Diſtreſs of Nations, with Perplexitie, the Sea, and the Waves Roaring, Mens Hearts failing them for Fear, and for looking after thoſe things which are coming on the Earth. For the Powers of Heaven ſhall be ſhaken.

THere is Prophetick mention of two Fatal Times, as they are fore ſhewn by the Prophet *Daniel*, and by our Saviour *Jeſus Chriſt*. [*There ſhall be* (ſaith *Daniel*) *a time of Trouble, ſuch as never was ſince there was a Nation, even to that ſame time: and at that time, thy People ſhall be deliverd.*] And this ſeems to be the very time my Saviour Fore-Bodes by the Signs in my Text mentioned. For if we obſerve, He adds ſaying [*then* (as much as to ſay when you ſee thoſe Signs) *ſhall they ſee the Son of Man coming in a Cloud with Power and great Glory: And when theſe things begin to come to paſs, then look up, and lift up your Hands, for your Redemption draweth nigh.*] And as ſure as the Sprouting Fig-tree, is a Prodromer that Summer is at Hand,

Dan. 12. 1.

Luke 21. 27, 28, 29, 30, 31.

even ſo wheu ye ſee theſe things (that is the Signs in my Text, &c. [*Then know ye that the Kingdom of God is nigh at hand.* By the [*Son of Man*] ſpoken off by Chriſt, ſeems to be underſtood the ſame Perſon, who by *Daniel* is Stiled, [*Michael the cheif Prince.*] Of whom as 'tis ſaid here, that [*He ſhall come,*] ſo it is ſpoken there ſaying [*he ſhall ſtand up.*] And both theſe ſeem to ſpeak of the coming of Chriſt to Reign, but that not Perſonally as ſome imagine, but by his Vicegerent, as ſaith
Iſa. 49. 22, 23. *Dan.* 10. 21. the Prophet *Iſaiah*, [*Kings ſhall be thy Nurſing Fathers, when I ſet up my Standard to the People, and they ſhall bring thy Sons in their Arms*, &c.] And thus *Michael* the Son of Man, or the Cheif Prince ſhall ſtand up, and come, to deliver the Ancient *Jews* and *Iſraelites* his People out of Captivity, by the Hands of Chriſtian Kings his Earthly Angels and Miniſters, or Vicegerents. The Total Sum of all which things Amounts thus far, That the *Jews* and *Iſraelites* ſhall be converted, to the Chriſtian Faith, and then ſhall be delivered out of Captivity by the mighty Power of God, and be reſtored unto their own Ancient Country and Land, called *Paleſtina*; but [*immediately before theſe Days ſhall be great Tribulation, ſuch as was not ſince the beginning of the World to this time, no, nor ever ſhall be,*] But now withal we are to underſtand, that this time of Trouble, or Tribulation, is to be twice repeated, whereof once, as has been afore ſhewed, and another time before that, [*when the Abomination of Deſolation ſhall be ſet up in the holy Place.*] And when [*Michael is alſo called Meſſiah, all come in Perſon, and ſhall be cut off, but not for himſelf, in the midſt of the Week,*] there ſhall be, and follow the [*firſt Tribulation,*] which [*was to be fulfilled, before that Generation wherein our Saviour lived, was quite paſſed over.* And this has already been fulfilled once, or acted & repeated over the firſt time; And is to be expected to be acted over a ſecond time, and that ſecond time is juſtly ſupputed to be near at hand.

Jud. 24. 21. *Dan.* 9. 26, 27. *Luke* 21. 32.

Now

Now to Calculate these things Regularly and Exactly, according to what is expressed, by that Holy Prophet, and confirmed by our Saviour. The ground Plot of all these things is the coming and standing up of *Michael*, who is the Messiah, our Christ, our Saviour, who came first personally in order to Suffer that we may be Redeemed. At this time [*He came unto his own, and his own received him not,*] but took, and Crucified, & slew him, [*and called down the Vengeance of his Bloud, upon their own Heads, and upon the Heads of their Children.*] And hence followed the [*first Direful Tribulation, the like whereof was never known before.*] It was in the Thirty Third Year of our Saviours Incarnation, upon *Friday* the Third of *April* at a little after Three a Clock in the Afternoon, at what time [*hanging upon the the Cross, He bowed down his Head and Died.*] And on the Thirty Seventh Year after, on the Fourteenth of *April*, *Titus* with the *Romans* at a Paseal time, shut in the *Jews* into the City of *Jerusalem* by a close Siege, at what time, it was infinitely throng'd with People, who from all parts had come thither to the Passover. On the Third of *May* he took one Wall by Assault, and on the Eighth of *May* another Wall. On the Fourteenth of *July* the dayly Sacrifice ceased for want of Victims. On the Twenty-Fourth of *July* the Castle called *Antonia* was taken by the *Romans*, and the same day the Northern Porch of the *Semple* was burnt, and on the Twenty-Seventh Day the Western Porch was burnt by the *Jews* themselves. On the Eighth Day of *August* the *Romans* entred the Temple, and on the Tenth Day it began to burn with Violent Flame. Then did the *Romans* kill the Preists, and prophaned the Alter, and the Bloud ran down the Steps like VVater in a time of Rain. On the Eighth of *September* being *Saturdy* or the Jewish *Sabbath*, the *Romans* entred the higher City, and took it. At this Siege were slain, what by Sword, Plague,

Joh. 11. 11. *Acts* 2. 23. *Mat.* 27. 25.

Joh. 19 30.

Joseph. of the Wars.

Dio.

and Famine 1100000 Mortals, beſides what were ſlain at other times and places, and ſold for Slaves. Here ceaſed the dayly Sacrifice, and the Abomination of Deſolation was ſet up, and continued ſtanding ſo, until the times of
Euſeb. D.o. *Traſanus*, and *Hadrianus* Emperors of *Rome*. In time of *Trajanus* the *Jews* Rebelled in *Egypt*, and *Kyrene*, and *Kypus*, and *Meſopotamia*, and endured vaſt Slaughters: In time of *Hadrianus* they Rebelled in *Judæa*, and were ſoon tamed. But in the Year 128 *Hadrianus* converted
Euſeb. & Dio. *Jeruſalem* into a *Roman Colony* and called it *Ælia-Capitolina*, and erected the Temple of *Jupiter*, by the ſide of the *Jewiſh* Temple, whence occaſioned the laſt and Fatal Rebellion of the *Jews*, under *Barchochebas* their Leader, who ſlew many Romans and Chriſtians, but in the Year
Euſeb. & Dio. 135, or one Hundred and Three Years after Chriſts Death with much difficulty they were utterly Broken and Ruined, and by Wars, at this time Periſhed 580000 Souls, beſides Infinite Numbers more who died of Fire, Plague, and Famine. Then was a *Swines* Head Engraven over the Gates of the City, with other Pagan Images, and the *Jews* were utterly forbidden ever to come there more, unleſs once by the Year, to bewail the Abominations and away again, and here now the Abomination of Deſolation was at the higheſt Pitch, at what time alſo a
Paulin. Hieron. Temple to *Jupiter* was erected at *Golgotha*, and another to *Venus* at *Bethlehem*. And hence forward the *Jews* utterly left off their ſeveral Ceremonies, as well Chriſtians as other *Jews*. After theſe things, 179 Years, or in the Year of Chriſt 314, was *Maximinus* the laſt Pagon Tyrant, routed and overcome by *Licinius* the Confederate of *Conſtantine* the *Great*, and ſoon after Died Tormented of God, at *Thauſus* in *Kilikia*, and Himſelf called in the Edict of Perſecuting Chriſtians before he Died. But he no ſooner Dead, but Idolatry was every where caſt down, and the Abomination of Deſolation at *Jeruſalem* was ſet aſide,

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and the Ancient Name of *Jeruſalem* again recovered, Churches were Built up, and Idol-Temples pull'd down; and thence forward ceaſed the Abomination. And this was that firſt time of Tribulation, the like whereof was never before known, and it continued 244 Years, during which ſpace, the *Jews* were utterly Deſtroyed, or driven into Exile, and the Chriſtians were continually Perſecuted with Fire and Faggot. *Euſeb.* Eccl. Hiſt.

From this time forward, ſaith our Saviour, [*The* Jews *ſhall be led Captive into all Nations, and* Jeruſalem, *for the moſt part is to continue trodden under foot of the* Gentiles, [*until the time of the* Gentiles *be fulfilled.*] That is, (as it ſhall ſeem) The *Gentiles* ſhall enjoy the Holy City and the Holy Places, and the *Jews* ſhall be utterly caſt out from thence, until ſuch time as the *Gentiles* becoming abominably wicked, in ſome meaſure like unto what the *Jews* once were, by reaſon whereof, that woful Tribulation did befal them; *and then ſhall be Signs in the Heavens, foretokening a Second Repetition of the like woful Tribulation which is to befal the* Gentiles, whether *Pagans, Schiſmaticks,* or looſe *Chriſtians,* who are to Periſh by Sword, Plague, Fire and Famine, in ſome meaſure as the *Jews* alſo did. And in thoſe Days, the *Jews* and *Iſraelites* [*Are to lift up their Heads, and to look up for that, They are to be Redeemed and Delivered, and theſe are perpetually to be caſt out.*] Thus are we forewarned by our Bleſſed Saviour: But *Daniel* meaſures out the time thereof into parcels, and points at the Years, when things ſhall come to paſs in order. To this purpoſe, having his Eye fixed upon the Redemption and Deliverance of the *Jews* and *Iſraelites*, called his People, with great care and *Anxiety* of Mind; deſiring to know when it ſhould come to paſs; Loe, the Holy Angels favouring his Deſires, enquire for him, ſaying, [*To the Man Cloathed in Linnen, with a Girdle of Gold about his Loins, whoſe Body was as Beryl,* *Luke* 21. 24. *Vers.* 27. 23. 29. &c.

Dan. 10. 5, 6. Ch. 12. 5, 6, 7. *Beryl, and his Face like Lightening, and his Eyes as it were Lamps of Fire;*] *How long ſhall it be to the end of theſe wonders?*] unto which was anſwered, by a ſolemn Oath, from the Man in Linnen, (who ſeems to be the Chriſt,)

Verſ. 7. [*That it ſhall be for a time, and times, and an half: and when he ſhall have accompliſhed to ſcatter the Power of the Holy People, all theſe things ſhall be finiſhed.*] Intimating that there ſhall be [*a Scattering of the Holy People,*] as it was when Chriſt was taken, ſaying, [*I will ſmite the*

Mat. 26. 31. Zach. 13. 7, 8, 9. *Shepherd, and the Flock ſhall be ſcattered abroad.*] This ſaying was firſt written by the Prophet *Zachariah*, ſaying, [*Awake, O Sword, againſt my Shepherd, and againſt the Man who is my Fellow, (ſaith the Lord of Hoſts,) Smite the Shepherd, and the Sheep ſhall be ſcattered: and I will turn mine Hand upon the little Ones. And it ſhall come to paſs, that in all the Land, (ſaith the Lord,) Two parts therein ſhall be Cut off, and Die, but the Third ſhall be left therein. And I will bring the Third part through the Fire, and will Refine them as Silver is Refined, and will Try them as Gold is Tried: they ſhall call on my Name, and I will hear them: I will ſay, It is my People; and they ſhall ſay, The Lord is my God.*] Chriſt was ſmitten, but not with the Sword, the Awakement of the Sword therefore looks beyond Chriſt, there is another ſcattering of the Holy People to be made, beſides that of the Apoſtles, when Jeſus was Murdered, and yet is to be ſuch as ſhall correſpond therewith, and be thereunto anſwerable. And that [*He*] who is to do this, is to be ſome Great Man, among the *Gentiles*, either *Pagan*, or *Schiſmatick*: and

2 Theſ. 2. 3, 4, 5, 6, 7, 8, 9, &c. ſeems, as deſcribed by St. *Paul*, to be that Man of Sin the Son of Perdition, who is to be Revealed in his time, who will Exalt himſelf above all that is called God, or that is Worſhiped, ſo that *He*, as God ſitteth in the Temple of God, ſhewing Himſelf that He is God. That Wicked One, even He, whoſe coming is after the working of Satan,

tan, with all Power and Signs, and Lying Wonders. This is He, who ſhall do by the [*Holy People*] as the *Jews* did by *Chriſt*, when they Murdered Him, under a pretext of Juſtice. And this is to be done before the Converſion of the *Jews*, but after this is done, then matters will haſten apace unto their Deliverance, even in thoſe Days, [*before that Generation ſhall paſs away, wherein theſe things ſhall be done, all of it ſhall be fulfilled.*] Luke 21. 32. And this ſcattering is to be made, at under the Time of [*a Time, Times, and an Half*:] So as at the end of thoſe Times, and under that very Generation, wherein the Scattering ſhall be accompliſhed, then ſhall be the Reſtoration of the *Jews*; [*But the very Day, or Year, much leſs the Hour, (time was) when the Angels of Heaven did not, and no Man did know, but the Father only.*] Mal. 24. 36.

But this firſt Anſwer being Myſtical, and unintelligible to the Learned Prophet, He Prayed for farther Information, ſaying Himſelf to the Man in Linnen, [*O my Lord, what ſhall be the end of theſe things?*] as who would ſay, [*When ſhall this Time, Times, and an Half begin?*] or, when ſhall *He*, [*who is to ſcatter the Holy People, and their Power appear?*] unto which is Anſwered, [*At the end of* 1290 *Days, and at the end of* 1335 *Days; from the Time that the Daily Sacrifice ſhall be taken away, and the Abomination that maketh Deſolate, be ſet up.*] This Anſwer was ſtill Myſterious unto *Daniel*, for it was to remain Sealed up, as a Riddle hard to be unfolded, until the time of the end, but at that ends time, the whole Myſtery ſhall appear open and manifeſt unto the ſight of all wiſe Men. And now that ends time ſeems to be come. For our Eyes have ſeen, and our Ears have heard, the accompliſhment of almoſt the whole matter come to paſs. For Obſerve we, Firſt, That the Daily Sacrifice ceaſed on the 24*th* of *July*, in the Year of Chriſts Incarnation 70, for want of Victims, next the Abomination began to ſtand

Dan. 12. 8. Verſ. 11, 12. Verſ. 9, 10.

up,

up, on the ſame Year, and on the next Month when Idol Sacrifice was layd upon Gods Alter, and when the moſt holy place, by Fire was Converted into Rubbiſh, and was Troden with profane Feet, and continuing in its Aſhes, it was made deſolate. But eſpecially the Abomination and Deſolation was then perfected at what time Idol Temples were erected in the Place of Gods Houſe, & the whole Nation of the *Jews*, utterly driven away Root and Branch, out of the whole Kingdom, by *Ælius Hadrianus*. And this Abomination of Deſolation, and Ceſſation of dayly Sacrifice laſted until the Reign of *Conſtantine* the Great the firſt Chriſtian Emperour; who in the 7th. Year of his Reign, & of Chriſt 313 ſet fourth Edicts in Favour of the Chriſtian Religion, & *Licinius* & *Maximinus* the other Emperours aſſented unto the ſame. But in the End of the ſame Year *Maximinus* perſwaded by his Magitians, renewed the Perſecutions, but was Routed in Battel by *Licinius*, and ſoon after in 314 Died of the hand of God, And then every where Idolatry was Deſtroyed, and Gods Goſpel Worſhip was ſet up at *Jeruſalem*, all Idol Temples being there aboliſhed and caſt out. Here therefore ending the Abomination, & the daily Sacrifice being reſtored; Hence are we to begin the firſt Term of *Daniels* Times, and to reckon onwards. The times mentioned are two, whereof the firſt is of 1290, and the ſecond 1335 days, which according to the uſage of Holy Writ are to be underſtood of ſo many Years, as they are called Days. And now count we from the Year of Chriſt 313, an Addition of 1290 Years, and they will ſet us in the Year of Salvation 1603. Which is the very Year whereon King *James* came into *England*, and began to poſſeſs the Crown of great *Britain*, and on the ſame Year was the Saventh great *Conjunction* in the Fiery Triplicity, and at the end of the Year was a new Star in Seventeen degrees of *Sagitary*. And the ſecond Term mentioned by *Daniel*, which bound-

Euſeb. Eccl. Hiſt.

Ezek. 4. 4, 5, 6.

Dan. 9. 25, 26, 27.

bounded his 1290 Years was the Time, Times, and an half. So as 'twas not the deliverance of his People, which at end of those Years was forshewn, for the Years are long since come up and gone by, and no such thing is done, and therefore it follows, that at end of this Date, or Term of Time, the other mentioned by the same Author is to take place. And thus after 1290 Years from the Abomination of Desolation set up, is to follow a Time, Times, and an half, and then is to be expected the Deliverance. And so from the coming into *England* of King *James*, there was to be expected a Time, and Times, and an half, and then shall follow the Restoration of the *Jews*. And whether we will have it the time of Reign of One King, and Two Kings, and an Interregnum, or any other way, and whether we will esteem these times to be reckoned by our Kings Reigns in *England* or *Germany*, or at *Rome*, it cannot be long to the end thereof.

The second Computation of Time mentioned by *Daniel* is 1335 days, which also turned into so many Years, and added unto 313 do set us in the Year of Christ 1648, at end whereof the most sacred Prince, our late Sovereign of blessed memory, King *Charles* the first, of great *Brytain*, Suffered Martyrdome, and then the Sheepheard being smitten the Sheep were scattered, and many of them cut off, and the residue, were tryed and refined as Silver or Gold tryed in the Fire. And on the same Year was the Grand Signiour, or great Emperour of the Turks at that time Lord of the Holy Land, cut off, Summoned, Tryed, and Condemned by the pretended high Priest or Mufti, and the rest of the Divan, somewhat after the rate of our Saviour. And on the same Year were great troubles in the Empyres of *Russia*, and *Abassia*, and in *France*, and at *Naples* in *Italy*, and diverse other places. But especially here in *England*, both Magistracy and Ministry,

Zech. 13. 7, 8, 9.

Mr. Ricauts *Turkish Hist.*

the two Holy Offices, appointed by God Almighty, and ſometimes executed by Chriſt, were utterly cut off and aboliſhed, and the whole Body of the holy People, who had in any wiſe ſtood up in defence of holy Authority, Power and Diſcipline in Church and State, were diſſipated, Slain, and driven into *Exile*. And he that did theſe things was, eſpecially the late Protector *Oliver Cromwel*, a Man of obſcure Birth, who advanced his Fortune by perjury and Lyes, Hypocriſy, Murder, Rapines, and Rebellions, and therefore appears to have been beyond Pope or Turk, or Mahomet, the greateſt Impoſtour that ever was born, and moſt Eminently the Man of Sin, beyond all Men beſides that ever were known or Read of. And thus have we attained unto the utmoſt Term of the laſt Number in the Year of Chriſt 164$^{8}_{7}$, 1335 Years preciſely ſince the Abomination of Deſolation ſet up, and taken down. And now therefore [*Bleſſed is he who waiteth, for that we have arrived at the Year* 1335.] And the time of the Gentiles ſeemeth to be fulfilled. They having done unto a moſt holy Prince, Defendor of the Faith, true Ancient Catholick and Apoſtolick, in a great meaſure as the *Jews* did unto Chriſt. And now therefore to the *Jews* ſays our Saviour [*Look up for the Day of Redemption draweth nigh!*] But unto the Heathens, the Pagans Hereticks and Schiſmatical Chriſtians; Unto you waite a time of Trouble and Tribulation, ſuch as never was ſince there vvas a Nation, even unto that ſame time, ſaving that trouble of the *Jews* long ſince acted, vvhereof this of yours is but a ſecond part of the ſame, once more repeated over again, according to the Nature of your Crime in Compariſon of theirs, theſe haſtening to be, as thoſe vvith them once vvere, [*Dayes of Vengeance, that all things which are written may be fulfilled.* And novv as there have been, are, and are further Expected, [*Signs in the Sun, and in the Moon, and in the Stars and upon the Earth,*

Luke 21. 22.

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diſtreſs of Nations with perplexity, the Sea and Waves Roaring, Mens Hearts failing them for Fear, and for looking after thoſe things which are comming on the Earth, for the Powers of Heaven ſhall be ſhaken.

Theſe words are foreboding marks of thoſe Days of Tribulation I have mentioned before, and a diſcription of the State of that Tribulation, and the ground Plot of both.

1. The Marks foreboding are called Signs, and are Deſcribed by their Scituation either in the *Sun*, or *Moon*, or *Stars*, or on the Earth.

Signs in the *Sun* and *Moon* are all extraordinary and unuſual Eclipſes, as when Total, and the Stars appear by Day, or is accompanyed with ſtrange Meteors or Conſtellations. Unuſual and Stange Colour, ſuch as black or bloudy, or pale and dark for any long time. Unuſual ſhapes, ſuch as extraordinary big or ſmall, or when Croſſes or other Signs appear in the Bodys of either.

Signs in the *Stars* are when new *Stars*, *Comets* or unuſual Meteors do appear, and that of horrible Colours, ſhapes, quantity, and bigneſs, and do laſt long or do miſcheif. Great Conjunctions, and Conſtellations, and Crouds of Planets in mutual *Oppoſition* or *Conjunction*, or ſhews in the Heavens of Armies or Monſters, *&c.*

Signs upon Earth are Monſtrous Births, Apparitions of Ghoſts, ſtrange Thunders, Hail-Storms, Froſts, Earthquakes, moving of Mountains, Trees, Houſes, or Towns, prodigious Winds, *&c.* Strange Voices heard and not known whence they come. Raining of Bloud, Wool, Wheat, Stones or ſuch like. Breaking forth of new Wells, Rivers, and ſuch like.

Now theſe things are wont to be aboundantly more plenteous in *Pagan* Countrys, then in Chriſtian, becauſe where God teacheth by his word, there is the leſs need of the warning by ſtrange Prodigies. And 2ly, becauſe

where we know to despise Signs and Wonders, they pass over the less noted or headed, but where Men do most admire, *Sathan* makes shew oftentimes of greater wonders then really they are; and counterfeit strange Signs.

Before the destruction of *Jerusalem*, was seen a Flaming *Comet* in form of a Sword, which hung over *Jerusalem* a whole Year. Armies were seen Fighting in the Air, A Voice was heard in the Temple saying [*Let us go hence.*] The great Gate that Twelve Men were usually aiding to open and shut, in the Night time, opened of its own accord. And what was most of all, one *Jesus* Son of *Ananel*, for four Years together went about the City continually pronouncing Woes against the City, Country, and Temple, and no Whipping or Punishment would make him cease. Now never were more greivous Calamities then befel that place at that time. And yet we Read of greater and more grievous Signes, before the Falling down of the *Northern* Inundations about the Year of 400, when the *Goths*, *Vandals*, *Hunns* and such like barbarous People over ran the *Roman* Empire. And far worse before the Massacre of *Romans* in *Britain* in *Neroes* Time, And the Massacre of *Romans* by *Mithridates*, and the taking of *Rome* by the *Gaules*. And yet before the Fearful Massacre at *Paris* in 72 we Read of very mean Prodigies boding thereof. The truth is, there Lurks much of Learning in the Case, Prodigies and strange Signs are Significant, but they require an Interpretor, there is a curiosity in the Signification, more then every body knows, only thus far we know, that such things are Direful where-ever the danger Lights, and in common Threatnings all Men are to beware.

Now to take a view of the prodigies of our own Age at present, depending with their Woes looking in our Faces, are first a prodigious Hailstorm in *London*, and Ten Miles round, on the 18th. of *May*, 1680. The like where-

of

of, has not been known of many Ages; in *Novemb.* and *December* of the ſame Year, followed the prodigious *Comet*, in form of a Spit of great length; which coming out of the *South*, appeared for Twelve Months, and made abode with us in our *Northern Latitude* for ſome Months. *February* 11th. 1681. Was a total Eclipſe of the *Moon* Fatal and Bloody, in 4° of *Virgo*. *Auguſt* 1682. Was another *Comet* in the *Northern Hemiſphere*, which ſhone ſometime and moved *Southwards*. In *October* came up the great *Conjunction* of *Saturn* and *Jupiter*, which yet Reigns in the Second Decanate of *Leo*; and on *December* the 5th. a fearful Torch appeared double, which coming from *North-Eaſt*, and *South-Weſt*, met in Mid-Heaven, and daſhing at each other, vaniſhed with a great blaze of Light. And laſtly, on *Jan.* 17. vvas a viſible Eclipſe of the *Sun* in the 8th. of *Aquarius*, almoſt Total in the *Weſtern Horiſon*. And beſides theſe are talkt of ſeveral Viſions ſeen in the Ayr, and noyſe of Drums beating, heard, no Man knovvs from vvhence, and ſtrange Propheſies of Deſtruction and much Miſchief attending us, and great Rumours of Wars every vvhere. But the Pulpit is no place to tell ſtrange ſtories in; I ſhall omit therefore the crovvd of Hereſays, of Mock *Suns* and *Moons*, and ſeveral Vapours, beſides relations of nevv Springs and Rivers broken out, vvhich never vvere vvont to ſhevv themſelves but againſt times of extremity. And novv vvhat theſe things ſignifie belong not unto this place to decide; but do rather lead me to give vvarning, that in ſuch caſes every body do fear the vvorſt, and the beſt vvill mend it ſelf. That is, God ſends theſe vvarnings that vve may repent of our ſins, and in expectation of danger, to ſtick the cloſer unto our God, in all holineſs of Converſation. And this the rather, becauſe in the next place, vve are forevvarned that after theſe Signs ſhall follovv, *Diſtreſs of Nations with Perplexity, the Sea and the Waves roaring, Mens Hearts failing them*

for

for fear, and for looking after thoſe things which are coming on the Earth. Here in this Propheſie have vve firſt deſcribed the thing forevvarned, [*Diſtreſs of Nations*] Intimating, that after the Signs aforeſaid, not all the vvhole World, but yet Nations, ſeveral Nations, vvhomſoever it may concern, ſhall be greatly diſtreſſed; that is, they ſhall ſuffer great Aſſaults, and ſhall be much Tottered and Shaken, or Overturned, and ſhall have no Supporters, or Aſſiſters, to preſerve from a fall, or to raiſe up being down: Or in ſhort, They ſhall have ſo great troubles, that they will not know which way to turn them in order to deliverance. 2. Is deſcribed the height of this diſtreſs; that is, [*with Perplexity*] Intimating that their Calamities ſhall be like unto a Line intangled and knit into ſo many knots that it cannot be undone; They feeling themſelves lock't up, and fenced about with abundance of Dangers threatning, and yet ſo puzled with Miſchief upon Miſchief, as if the untying of one knot, were the making of three. 3. Is ſet forth the Form and Shape of the Diſtreſs, as being like the hideous Waves of the Sea, Roaring, Raging, and Threatning, and Foming with Salt Froth, as if they would Swallow and Devour all before them. For as the Sea in rough Water is fearful to behold, and dangerous to be truſted, ſuch are the dreadful approaching Calamities. 4. Is ſhewed the Effects of this Diſtreſs. 1. In Mens Hearts which ſhall fail for fear, And 2ly. In their Eyes which ſhall increaſe the fears of the Heart, by ſeeing and beholding the Miſeries as they approach nearer and nearer, and the great Miſchief which they do. [*The Spirit of a Man* (*ſaith* Solomon) *will bear its Infirmities, but a wounded Spirit who can bear?*] The Heart is the ſupport of a Mans Spirit, and ſo long as the Heart holds up ſtout and confident, it carries him off through many temptations: but if a Mans Heart fail him, then all his Spirits break, and evaporate into meer Air and Emptineſs.

Pro 18. 14.

And

And the Heart failing, Man lifts up his Eyes, as if they ſhould help him, and yet they by ſeeing, and beholding the great Clouds of approaching Evils do rather increaſe and heighten the Sorrow, while they have no tydings to tell but of grievous Miſchief and Miſeries continually threatning, and yet can they not chuſe but look up ſtill, though they can behold no Comfort. After this rate was the Church of *Judah* found, when the Lord beheld the State thereof, as of [*People that hear nothing but Voices of trembling, where is nothing but fear, without hopes of Peace. Wherefore (ſaith the Lord) do I ſee every Man with his hands on his Loyns, as a Woman in Travail, (as if Man alſo ſhould Travail with Child) and all Faces are turned into paleneſs. Alas, for that day is great, ſo that none is like it: It is the time of* Jacobs *trouble.*] This was when the *Caldeans* oppreſſed and over-ran the whole Kingdom of *Judea*, but at that time they were delivered. Even ſuch are the Calamities that are now approaching upon the World, and ſome Nations perhaps may eſcape with ſmall harms, and others may be ſafe enough: But ſome where, and on ſome certain Nations, theſe great Tribulations, the like whereof were never before knovvn, are novv like to happen in a ſhort ſpace. *For now the Powers of Heaven are ſhaken*, as our Saviour ſaith in my Text, *For the Powers of Heaven ſhall be ſhaken.* And this is the third thing, the Cauſe and Groundvvork both of the Signs and the Miſeries forevvarned. The Povvers of Heaven are either Efficiently or Inſtrumentally ſo. Efficiently and Principally are, God himſelf, and after him his Holy Angels, the Povvers of Heaven. Inſtrumentally the *Sun*, *Moon*, and *Stars*, and all the Hoſts of Heaven, are the Povvers and Strength of Heaven, by vvhich according to Nature God Acts upon Earth. Novv God and his Angels are too high to be ſhaken, but their Inſtruments may be ſhaken, and that either vvhen God ſhall ſhake them, as a Man Jer. 30. 5, 6, 7.

Man ſhakes his Weapon when he brandiſheth his Sword to ſtrike therewith. And thus God ſhakes the Powers of Heaven, when the *Sun*, *Moon*, and *Stars*, ſeeming to daſh one againſt another, either by Body or Aſpect, do make even the Earth and all its Inhabitants to ſhake and tremble at their Motions. And here alſo the Potentates on Earth, in a ſenſe called the Powers of Heaven, becauſe the God of Heavens Agents, are alſo ſhaken by the greater Powers of Heaven above. And thus the late gaeat *Comet*, and the great *Eclipſes*, and the great *Conjunction* of *Saturn* and *Jupiter* now in being, are the ſhaking of Heaven, our Saviour ſpeaks of; And after theſe, its to be feared, many Prodigies and Signs will ſtill appear more and more both in Heaven and Earth, until the forewarned Diſtreſs of Nations doth come upon them. Now what theſe *Comets*, *Eclipſes*, and *Conjunctions* do ſignifie, belongs not to this place or time to be Treated on; nor yet do I think my ſelf concerned to ſay how near or how far off thoſe threatened Calamities are unto the Nations. Only ſuppoſing the worſt, give me leave by help of the context to deſcribe them ſo far as Gods Word gives us warning, and ſo I ſhall come to Application.

Now to this purpoſe we are to note, that at this time of my Text, our Saviour is upon Anſwer to three Queſtions. As 1. When ſhall theſe things be, meaning the Deſtruction of *Jeruſalem*, vvhich a little afore, Chriſt had
Mal. 24. 3. been Treating upon. 2. What ſhall be the Sign of Chriſts coming; that is, by his Vicegerent to deliver the *Jews* out of Captivity. And 3. What ſhall be the Signs of the end of the World. Unto all vvhich our Saviour anſvvers comprehenſively, as if, vvhat is the Sign of the one, ſhall be the ſame of all three. And look hovv it is like to be in that day, vvhen the vvhole World of Heaven and Earth are to Periſh by Fire, and be Deſtroyed, even ſo after the ſame rate ſhall it happen vvhen *Jeruſalem* is to be Deſtroyed,

and

and when the *Gentile* Nations are many or moſt of them to be diſtreſſed. For at each of all theſe three times ſhall be great Tribulation, ſuch as the like was never known before, beſides or ſince, excepting the very Paralels. Of theſe the Deſtruction of *Jeruſalem* is paſt, the Calamity of the *Gentile* Nations even now waits them. And the end of the World ſhall come in its time.

But will ſome ſay, in what particular manner ſhall theſe things be? to which I anſwer in a three Fold reſpect.

1. In reſpect of the Cauſe moving to bring on ſuch Calamities upon the Nations, with Gods Vengeance for Great and Crying Sins. [*For* (Says our Saviour) *Theſe be the Days of Vengeance, that all things that are written may be fulfilled.* Before *Jeruſalems* and the *Jews* fall, Jeſus the Chriſt was moſt wickedly murdered by his own People, at whoſe hands he had moſt ſingularly and incomparably well deſerved. And for Vengeance, becauſe of that Death, came up the Fatal Tribulation of thoſe Days. And now is expected [*that the Times of the Gentiles be fulfilled,*] That is till [*They or ſome of them ſhall prevail and accompliſh to ſcatter the Power of the holy People, then ſhall their Vengeance come.*] The Turks are at this time, and for many Years have been Lords of the Holy Land, and do Tread *Jeruſolem* under Foot, and do keep it away that the *Jews*, the Right Owners cannot poſſeſs it at this Day, they are a Barbarous ſort of People, that have neither Law nor Goſpel, nor any thing of good Education to help their Government, and therefore it Pleaſes God to bear with their Rude Manners ſo much the more. [*But yet having a Law written in their Hearts, their Conſcience bearing witneſs, and their Thoughts the mean while accuſing or elſe excuſing one another.*] When they break out in Extravagancies againſt all Laws of Nature and Conſcience, then will God judg them, and the *Jews* ſhall be reſtored. And for theſe Extravagancies the *Jews* have a long time

Luk. 21. 22.

v. 24.

tarried. But now so it was, that on the Year spoken of by *Daniel* the Prophet, namely in the Month of *August* in the Year 1648, Loe, the grand Council of that Kingdom, namely the *Mufti*, who is esteemed their high Priest, and as it were the wisest Man in all their Kingdom, together with the Grand *Viziar*, and all the great *Bassa's* who made up the great *Divan* or *Grand Council*, Conspired together, to Murder their Lord and Emperour, *Sultan Ibrahim*, the *Grand Seignieur*, unto whom they were but Slaves or Common Subjects. And accordingly they Summoned him with a Writ of Justice, (called a *Stelsa*,) before them, to Answer his Misdemeanours; which Writ he not Obeying, though Twice or Thrice repeated, They Condemned him to Death; and exposed him to be first imprisoned, and afterwards Murdered. And accordingly it was done unto him. And now therefore say we, the *Turks* in their kind, have done unto their King, as once the *Jews* did unto Christ, and by thus doing have scattered the Power of the Holy People, that is the Power of the *Ottoman* Family, which was always esteemed Sacred among the *Turks*, and he was a King, which is an Office, whereby he was (though otherwise a vile Wretch) a Sacred Officer, as Gods Vicegerent in that Country. And now therefore the time is fulfilled of the 1335. days spoken of by *Daniel*, and Vengeance waits the *Turks* for that Fact, and when that Vengeance falls, then the *Jews* are to be restored. True it is indeed, that *Sultan Osman* first, and after him *Sultan Mustapha* were afore this dethroned by the *Turks*, but then those things were done Tumultuously, and not by a solemn Council and Court of Judicature as was this, and therefore on that very Year, the iniquity of that Nation of *Gentile* People was Ripened, and *Vengeance* waits them therefore.

Ricaut's Life of Ibra.

Now as the *Turks*, so the *Muscovites* and *Abassines*, Christian Gentiles of two great *Empyres*, whereof the one

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in *Asia*, and the other in *Africa*, were in their great Councils guilty of much of the like *Jewish* wickedness against their Soveraign Princes as the *Jews* had been, though they did not break out into absolute Murders. So also the *Italians* at *Naples* about the same Year were guilty of the same sort of Contempt against Authority. The *French* also about the same time, together with the Principal of their Nobility, were of the conspiring humour, in the same age, and at the same time. But above and beyond all others were the *Scots* and *English* Famously Notorious for their *Jewish* Principals.

This, This is the Kingdom, where at the ends of Time, *Isa.* 32. 1, [*Behold a King did Reign in Righteousness, and Princes Governed in Judgment*] [*and was a hiding place from the Wind, and a Covert from the Tempest, yea as Rivers of water in a dry place, and as the shadow of a great Rock in a Weary Land.*] But alas, such was our hard Fate, that here also arrived the *Jewish* Abomination of Iniquity, and [*Loe, the joy of our heart is ceased, and our Dance is turned into Mourning: And the Crown is fallen from our Heads, Woe unto us, that we have Sinned.*] [*For the Breath of our Nostrills, the Anointed of the Lord, of whom we said, under his shaddow we shall Live among the Heathens, he was taken in their Pitts.*] Here, Here it was of all places in the World, where the Murther of Christ was so Lively Acted over a Fresh, in all Points as if the same Christ that Suffered at *Jerusalem*, had come again from the Dead to Dye at *London*, and to be Murdered over a new by a Barbarous *Jewish English* Council. Here were the Lively Representations of all *Jewish* Sects of *Pharisees*, *Sadduces* *Essenes*, and *Herodians*. The Perfect Portraictures of *Herod* and *Pontius Pilatus*, of *Annas* and *Caiaphas*, *John* and *Alexander*, and the whole Kindred, the Cheif Priests and Elders, The Rulers and Scribes, and Captains of the City, and Captains of the Army, and the very Face of the

Lament 5. 15, 16.

Ch. 4. 20.

whole Sanydryn or high Court of juſtice. Here alſo was a King, then whom never *Prince* better had deſerved at the hands of his People, by all mens, and very Enemies, confeſſion, who tendered the welfare of his Subjects, even as a Mother would do by her Sucking Child; ſo truly humble, ſo exceeding gracious, ſo Heavenly Pious and Devout in all Points, ſo meek, ſo harmleſs, as any Dove, and yet wiſe, unto Admiration, as a Serpent, ſo Faithful to his Oath, ſo obſervant of Duty to God and Man, as rarely was the like ſo gracious and Heavenly Prince ever known. And yet they drove him from his Houſe and Home, and rendered him in worſe State then the Foxes vvhich have Holes, they purſued him, and ſet forth Proclimation after him, that if any Man knevv vvhere he was, he muſt reveal it to the tvvo Houſes, they caught him by Treachery of Money, betrayed by a *Judas* of his ovvn Houſe, more then one and another, they Impriſoned Him, and left him careleſly, as it had been on purpoſe, that the Army might ſeize on him, They led him up and dovvn in Triumph, Voted no more *Addreſſes* to him, and Finally they *Spat* on him, *Mock'd* him, *Scorn'd* him, cryed *Juſtice*, *Juſtice*, at him, and *Execution*, *Execution*, againſt him, as others once ſaid *Crucifie*, *Crucifie*, him. They Examined him, they judged him, they cauſed the *Army Men* to *Condemn* him, and *upon a Scaffold before his own Door*, *they Cut off his Head*, they Smote the Shepherd and ſcattered the Flock, they ſlew the Heir and divided his Inheritance among them. Thus Died our Soveraign much after the manner as did our Saviour, and was as Honourably Buried by houourable Men, and was after the ſame Rate heartily and bitterly Lamented, both by Men and Women, who ſtood afar off with Loud Lamentation and out Cries, and ſmote their Breaſts and ſo Returned. And as our Saviour had his fore-runner St. *John* the *Baptiſt*, ſo had our Soveraign an holy Man, the Arch-Biſhop of *Canterbury*

terbury *William Laud*, his Fellow Sufferer, who led him the way to the Block, and Suffered much after the same Rate as *John* the *Baptist* had done before him. And as our Saviour Suffered not for his Sin, nor in Obſervance of any Law of God or Man, but becauſe he would not Plead. So our *Soveraign* and the *Arch-Biſhop* were Condemned, not for their Crimes, but as was ſaid of our Saviour, leſt the *Papiſts*, (that is the Romans) ſhould come and Root out both the place and the Nation, and they made a Law after the Fact was done, after the manner of the Barbarous *Turks*, without preſident of True *Jew* or Holy Chriſtian, and that without warranty of any Law of God or Man, to put them both to *Death*, and that to as it ſhall ſeem not at all for any *Crime* done, but meerly *becauſe the one was a King, and the other an Arch-Biſhop*, they having nothing elſe againſt either the one or the other, with any Colour of blame as could amount to touch either their Lives or their Eſtates. And thus alas, it lyes upon us alſo to call to mind, that the [*Time of the Gentiles is fulfilled here too,*] and that with us alſo has been [*He who hath accompliſhed to ſcatter the Power of the Holy People*:] and that I Fear me in the moſt Notorious manner that ever vvas knovvn, beyond all that they have done in any other Kingdoms or Countrys? And vvhat is yet vvorſe, the *Turks* are a Barbarous, and illiterate ſort of Brutes, but our Country Men are ſuch, as [*knew the will of God, and yet prepared not themſelves, nor did they according to Gods Will, but rather quite contrarily, and therefore are in ſo much the more danger to be Beaten with many Stripes.*]

Luke 21: 24. Dan. 12. 7.

Luke 12. 47.

Ob. But will ſome ſay perhaps, whatever that Sin was, 'tis pardoned by the Act of Oblivion, and more have ſuffered by reaſon thereof, then the Kings Majeſty deſired: And where no Man complains, how can any Man ſay where is the wrong?

Anſ.

Anſ. True it is, I Anſwer, ſome have died to expiat this Bloud-ſhed, and of thoſe, ſome by the immediat hand of God, both before and after it was ſhed; ſuch as *Brooke*, *Pym*, *Hambden*, *Stroud*, and *Hoyl*, *Rouſe*, and divers others, and ſome by the mediat hand of Juſtice, ſuch as *Harriſon*, *Cary*, *Cook*, *Peters* and the reſt; and ſo too, it was in the Caſe of Chriſts Bloud, *Herod* and *Pilat* died of Gods hand, and others came dropping after, and Thouſands, and Ten Thouſands, Periſhed here and there for the ſame Reaſons; Jeſus Chriſt ſeemed more then ſatisfied with theſe, and leſs then theſe things; who Prayed and wept in Prayer, and was earneſtly intent with God, that his Murderers might be Pardoned; as alſo it was done by our good King who ſuffered. But yet Gods Vengeance would not be ſo ſatisfied: For though it ſlept long, yet Wrath and Vengeance too came at laſt, and when it did come, with a Vengeance it came indeed. For after Chriſts Bloud almoſt forgotten, and all things ſeem'd with them ſo very ſafe, that the very chief Murderers made a piſh at it, when the Apoſtles talk'd of bringing this Mans Bloud (as they contemptuouſly call'd it) upon them: and moſt of the great ones were dead in their Beds. And yet at 37 Years end, after Chriſts Death, Inquiſition came at laſt after Chriſts Bloud: And then as our Saviour had forewarn'd [*was ſuch a time of Tribulation, as from the Worlds beginning unto that time, the like had never been before.*] For look by how much it had been the longer ere Vengeance came, when it fell at laſt, it fell ſo much the heavier and more foul, even unto utter Deſolation and Extirpation of thoſe on whom it fell; and ſo is it to be feared it may be here.

Joſ. of the wars. Lu. 19. 41, 42, 43. *Ch.* 23. 34.

Mat. 24. 21.

There was a *King*, and a great *King*, that was a moſt *Innocent and Holy Man*, that has been ſlain, and there was a moſt Reverend and Innocent *Church-Man*, even one who ſtood to Miniſter before the Lord our God, was put

to

to Death in *cold Blood*, and many Thousands, and Ten Thousands that were truly Loyal Subjects, and Innocent and Holy Men, were slaughtered in the Wars; and under colour of Law, (which made the matter so much the worse) great Robberies were committed, by Taxing and Sequestration, and Decimation, and such like Courses, and all this was done, not only without dread of Gods Majesty, who says, [*touch not mine annointed, and do my Prophets no harm*] but also Entitling Gods Cause to their Murders, Rapines, and Rebellions, as if the most High had been also such an one as themselves. But now what says Holy Writ to these things? But that [*He who sheds Mans Bloud, by Man shall his Bloud be shed, And that Bloud defiles a Land so, as by no means it can be cleansed, but by the Bloud of him, whose Guilt lies at Stake.*] Yea so it is, that if a Man be a Murderer or a Robber, be it but of a privat Man, yet most an end, though it be 20 or 30 Years after first; yet at last, usually Gods Vengeance meets with him, by one chance or another; yea, though he have the Kings Pardon to help him out, it will not save him from Gods displeasure, [*when he makes Inquisition for Bloud, and forgets not the cry of the Humble.*] And is it so with single and private Persons? How much worse then may we justly expect it will befal such impudent wretches, who shamed not in open sight of the Sun, and in cold Bloud, to justifie the worst of Murders, and to Entitle the Name of the Lord thereunto? Lord who shall stand the Vengeance when the Bloud of such as *Charles* the First, of *England*, of blessed memory, and the Sacred Arch-Bishop *Laud*, the Earls of *Strafford*, *Darby*, and *Montross*, the Lord *Capel*, and the Reverend *Huet*, and multitudes of such Noble and Holy Martyrs, lying under the Altar, shall cry out with a loud Voice, saying, *How long Lord, Holy and True, dost thou not Judge and Avenge our Blood, on them that dwell on the Earth?* This seems in truth to be the cry

Psal. 105. 15.

Gen. 9. 6. Num. 35. 21.

Psal. 9. 12.

Rev. 6. 10.

of

of the Martyrs in Queen *Marys* days, unto whom it was
Rev. 6. 11. answered, [*They ſhould reſt yet for a little Seaſon, until their fellow Servants alſo, and their Brethren, that ſhould be killed as they were, ſhould be fulfilled; and white Robes were given unto every one of them to reſt in, in the mean time.*] And the Fellows and Brethren tarried for, are thoſe Martyrs of our late times. That thoſe Martyrs of Queen *Marys* days, were an Holy People, their Trial in Fire did plainly teſtifie, and that the Faith and Worſhip which they practiſed, was truly Religious and Holy, is witneſſed by the Martyrdoms they indured therefore. And were they an Holy People, and was their Worſhip Holy and Allowable; ſo then muſt needs be the Faith and Worſhip of all ſuch who trod exactly in the ſame ſteps, and endured the ſame Teſts. And does the Bloud of ſuch Sacred and great Saints lie at Stake calling for Vengeance, and that accompanied with Brethrens Bloud of ſo great weight as was that of our Predeceſſours? Then let the *Jews* look up; for they are riſen up who have equalled their iniquities, and the Redemption of the *Jews* therefore draweth nigh. But as for us, we have great Reaſon God knows to look down, and let all wiſe Men conſider it! *The* Iriſh *Rebels* in 1641, *who Murdered ſo many Thouſand Proteſtants*, have in ſome meaſure taſted Divine Vengeance for the ſame. And the *Scotiſh Rebels* who were at bottom of all our Woe, and gave the firſt Alarm to all the Bloud of the late times, and did tear and rend our Churchmen, as Swine would do by the beſt of Jewels; have in ſome meaſure been whipt for ſo doing, and that ſomewhat ſeverely. But our *Engliſh* Rebels, whether *Presbyterians*, *Indipendants*, or others, who Murdered the *Two great Witneſſes* of Gods Houſe, the *Biſhop* firſt, and then the *King*, and that not Treacherouſly and Raſhly, as the Papiſts in *France* did by the two Royal *Henry*'s there; but ſolemnly and in *cold Bloud*, by a *Court of Judicature*, Intitling

titling the God of Heaven to have a ſhare with them in their Sin; did act a Murder with a Witneſs, mingled with Hypocriſie and Blaſphemy in a high degree, and yet have not (to ſpeak on) been once called to account for the ſame. But alas the time is now coming on, and the Children then unborn muſt Rue the time, for the Bloudy Inſolencies of *Cromwel* and *Bradſhaw*, and their other Fellows. For the Bloud of theſe Days was of more Worth and greater Value, and is more to be miſt, then Ten Thouſand times Ten Thouſand common Proteſtants. Theſe were Saintly Rebels who did theſe things, and therefore it ſeems as if God has deſigned to make it known to all the World, how much they were Diabolical Hipocrites: Many of them, no doubt, were truly good Men, meerly drawn in and deluded, and theſe have had ſpace of Repentance, which was not in vain unto them. But the reſt vvere Vile Deceivers, vvho meerly counterfeited Saintſhip, and therefore the King Pardoned them, in expectation, that being truly Penitent, of their own Selves, and out of their ovvn Hearts, they would have Reſtored ill-gotten-Goods, Reformed their Lives, and have Implored Gods Pardon at the Throne of Grace; and God has given them full time, as He did once by the Murtherers of Chriſt, that they may remain without all Exception, that it may be ſeen to the uttermoſt, if ought of Goodneſs abide in them. But inſtead thereof, being grown worſe and worſe, and now at laſt retaining a meer Naked Name of Religion, fraught with Malice and Hypocriſie, and haſtening unto new Rebellions Daily, upon the very Old Principles, without any thing of the ſigns of true Piety, they ſeem even dropping Ripe for Vengeance. For though true it is, that his preſent Majeſty has fully granted them Pardon, and no doubt he did well in it, becauſe it was his Fathers Will, it ſhould be ſo, and we ought to have the utmoſt Veneration for the Commands of Dying Parents,

and especially for Saintly Ones, such as the Father in this Case certainly was. In Obedience therefore to that Command, the King has Pardoned, and no Man beneath the King, can therefore deny or disanul the same, and Woe be to that Man who shall yet think of such a thing! And seeing the King and his Cavaliers have fully Pardoned, who shall Condemn? But Ah, Alas, these Pardons extend only unto Exemption from Corporal Punishment by the Pardoners, but tend nothing at all towards an Expiation with God, without true Repentance for their Bloudy Crimes. And in case of Rapine and Blood, it seems no Tears nor Ails of Confession, can be esteemed with God Penitential enough, without Restitution and Satisfaction, at least, unto the utmost of the Penitents Ability. We may remember, That by a Free-Parliament, in the Choice of which, neither the King nor the Bishops, nor hardly any Cavaliers, had Votes, the late War, in a most free Debate, has been Adjudged to be a Notorious Rebellion on the Conquerours part, which was the Parliaments side, and that the Covenant, which was the Bond of that Confederacy, deserved to be Burnt; which if so, by what a fair Umpyrage has God then determined, at whose Door lies all the Blood-guiltiness! And if so, what a Fatal Blood-guiltiness of Crying Murthers, lies then at those Mens Doors? What Fearful Accounts of Taxes, Sequestrations, and such like, have all Men on that side to Answer for, before the Tribunal Throne of God? And how many Thousands are there in City and Countrey, who are made Rich meerly out of the Ruins of Conscientious, Religious and Loyal Subjects, by means of Plunder, and Sequestration, and Decimation, and Moneys of Composition wring'd out of their Pockets, by an high Hand? With Men indeed, in such a case of Rebellion, these things were uneasie to be decided, and therefore, by an Act of general Oblivion,

1 King. 21. 19, &c. v. 27, 28, 29.

all

all ſuch matters were reaſonably Pardoned by His Majeſty, by Advice of Parliament: but I am ſpeaking now of the Scrutinies of Heaven only, which ſearch into the deepeſt Secrets of all Hearts. The Parties Wrong'd were willing to Pardon, that is, they were contented quietly to let go their Goods, and to let go all benefit of the Law, in order to recover their Rights; but yet neither the King nor the Cavaliers, made any Deed of Gift, in order to Eſtate the Robbers in their Stolen Goods. The Act of Oblivion was pleadable in all Courts, except that of Conſcience, but there it was of no force. Goſpel-Statutes therefore required all Rebels and Thieves, notwithſtanding all Acts of Parliament, tending to Oblivion, and Excuſe, from Law-ſuits, and from all Recoveries of the Kings Courts, to make their Peace with God by an hearty Repentance, and to make their Peace with the individual wrong'd Parties, either by a Reſtitution, or Satisfaction, or ſome ſuch Acknowledgment and Confeſſion, of the wrong, as might give content to the Party wronged. But how few be they who have done this? And now therefore, though neither the King, nor the Cavaliers, have any thought, in the leaſt, of expectation of any Satisfaction for ſuch old Wrongs. Yet it appears by the foreboding Signs, that the Time is coming, and is at Hand, wherein God will make Inquiſition for Innocent Blood, and call to Account for theſe things. Be there therefore any Body remaining among theſe guilty Rebels, and King-Killers, who were really good Men, but were beguiled, and thinking they did well, put their Hands to the vvrong, and taſted of the Blood of Gods Witneſſes, the King, or the Biſhop, or their Aiders, and have not to this Day found out the Sin that lurks in the Caſe; it is high time for them to avvake, and look about them, and to make their Peace in time; for the Blood of the Innocent Crys for Vengeance, and the thin

Cheeks, lean Pockets, and Thread-bare-Coats, of poor oppreſſed Cavaliers, do Cry aloud for Vengeance; yea, though the preſent Laws are ſilent in the Caſe, and *Weſtminſter-Hall* makes no Inquiſition in ſuch Caſes. And now too, the Time of Forbearance is growing off, and the Time is coming, when all Impenitents ſhall taſt of the Rod, and the reſt ſhall Repent, and give unto God his true Glory. And ſo much may ſerve for the firſt form or manner of Tribulation, in reſpect of the efficient Cauſe thereof, namely, Gods Vengeance.

Rev. 11. 13.

The Second form or manner of the Tribulation, is deſcribed in reſpect of the Inſtruments, It ſhall be by means of infinite Bloud and Slaughter, that is at Hand. When ye ſhall ſee *Jeruſalem* compaſſed with Armies, (ſaith Chriſt,) then let them which are in *Judea* flee to the Mountains, and let them which are in the midſt of it, depart out, and let not them which are in the Countries, enter thereinto. And he who is on the Houſe-top, let him not come down to take any thing out of his Houſe, and be a Man in the Field, let him not go home for his Cloaths. Intimating, that there ſhall follow ſuch Univerſal Maſſacres, that it ſhall be in vain for a Man to uſe Defence againſt them, or to uſe Means to eſcape, but as good to Die on the Houſe-top, as to come down to Periſh below. And be a Man in a way of eſcape with his Life in the Field, let him take no care for his Goods, the danger being ſo quick, and ſo very ſharp and great, that without ſomething of a Wonder, a Man ſhall hardly ſave his Life. And novv the Time is coming, that the ſame ſort of Tribulation Threatens the *Gentile* Nations vvith perplexity of Diſtreſs, as our Saviour then beſpake upon *Jeruſalem* vvhether it be *Conſtantinople*, or *London*, or *Paris*, or *Rome*, or vvhat other guilty City, let them look to it, and, let us be avvare of vvhat ſhall follovv. Shall vve ever live to ſee *London* Compaſſed about vvith Armies, or to hear of

Mal. 2. 16, 17, 18.

of the Factious, Schismatical or Seditious there raising Tumults or Rebellion, under any pretence whatsoever, though never so specious, and shall they so far prevail, *&c.* Then let all Loyal Subjects, who have any true Fear of God before their Eyes, and either were not of the late Rebellion, or have repented of their guilt thereof, stay with the King, and partake with him in his Fortunes; where is the only and greatest assurance of Safety, or if not so, however let them in time betake themselves unto the Mountains, and get them out of the places where the greatest of dangers Lodges. There is a Prophecy in force at this time of a [*great City that is spiritually called* Sodom *and* Egypt, *and has the Character of the City where our Lord was Crucified: where is to be expected a great Earth-quake, by means whereof the Tenth part of the City shall fall, and there shall be Slain of Men of Note 7 Thousand, and the Remnant affrighted shall give Glory to the God of Heaven.*] It does not at all concern me at this time to discover what City it is that is here meant. That it is not *Jerusalem* is sure enough for that, that City lay in Ashes at the time of this Prophecy express't, and is not yet free of the same. And whether it be meant of any City where Christ was Crucified a Fresh by reason of his great Substitute or Vicegerent put to Death much after the rate as he was. And whether this be intended of *Rome*, or *London*, or *Constantinople*, I need not Determine. It is enough that warning of such a thing is come forth, let all great Cities inquire saying [*is it I?*] And *London* especially, because of the Sacred Majesty which was here put to Death as Christ was, by an High Court of justice. By the Earth quake is meant an utter overturn of that City, as to its State of Felicity, as Houses or Trees use to be overturned by an Earth-quake, whence shall follow a greivous Massacre of the Tenth part of the Inhabitants, and among them 7000 Persons of Principal Note. The most Reverend Arch-Bishop *Usher*, who has been a Person well known of good Conversation and Eminent Piety, and with all very much Prophetical, hath lately spoken much to the same purpose of a greivous Massacre or a Bloudy time, that attends some sort of Protestants, which shall exceed the Massacrees of *Ireland*, and those of 72 at *Paris* in *France*, and shall be the sharpest Bloudy time that ever was known. There be also that talk of Prophecies, as if the Streets of *London* shall Flow with Bloud, like the Kennels with Water after a shower, I give no test to the Truth of this, however

Rev. 11 8, 13.

Mat. 26. 21.

I say

I say it is useful to dread the worst. This Massacre most Reverend *Usher* says shall happen by the Hands of the Papists. And Arch-Bishop *Land* at his Death on the Scaffold, took notice of the Pharisaical pretence of the *Jews*, for the Murther of Christ, which was, [*lest the* Romans *should come, and take away the Place and Nation*:] and withal, how remarkably it pleased God to punish them and their Hypocrisie, by the very way that their pretence was grounded; when the *Romans* came indeed, and took away their Nation, and destroyed the Place, not by any means of Christ or his Disciples; but sent of God purposely to punish their vile Hypocrisies and Rebellions. And hence he spoke it as his fear, lest it might be so again here in *England*, because of the like pretences unjustly raised against the King and Himself, as if favourers of the Roman Papists, and therefore contrived his Death, as the *Jews* had done the Death of Christ, lest the Papists (the *Romans*) should come and destroy this place and Nation. And now as the pretences here were false and hypocritical, and lying in wait for Sacred Bloud, as those of the *Jews*; so that Holy Arch-Bishop bespake his fears, lest the Justice of Heaven should punish this City, and these Pretenders, as he did *Jerusalem* and the *Pharisees*, Priests and Elders there, by the *Roman Catholicks*, permitting them as he did the *Romans* by *Jerusalem*; to destroy this City and the Schismatical and Seditious People therein. The words of dying Men are often very truly Prophetical, much more are they so of dying Martyrs, and mostly of such Priestly Martyrs as was this Arch-Bishop. How dreadful therefore at this time, does danger look upon this City, and upon all Men of this Land that stand stained with the Guilt of the late Rebellions, and especially upon all such who instead of Repentance for the same, do shew forth Images of their old sins, as if just about to be acted over again. And as aboding of such Dangers, a general Consternation seems to possess all Mens Minds with Dread and Fears, which usually precede greivous Judgments There is [*a Plague past*,] [*and a Dreadful Fire*,] but these seem but as those things of which Christ speak saying, [*they are but the beginning of Sorrow*] the Case of *Jerusalem* is to us an example of forewarning, and a pattern of what we have to fear. Let wise Men therefore read the story, and foreseeing thence a Cloud of Tribulation hanging over our heads, let them study the Holy Art of true Repentance and Amendment, that so their own Lives may be given them for a Prey. God be praised,

Joh. 11. 43.

Mat. 24. 7, 8.

praiſed, who in all his Judgments remembers Mercy? who would not permit one ſpark of Fire to fall on *Sodom* and *Gomorrah*, before juſt *Lot* was ſafely ſecured and conveyed away; and who would not hurt either Sea or Land, or ſuffer his Angels ſo to do, until all good Men had marks in their Foreheads to be a note of their preſervation. And ſo ſaid the moſt Reverend Biſhop *Uſher*, though there ſhall follow a moſt terrible ſevere Maſſacre, yet the true Saints ſhall moſtly eſcape it; and the formal, hypocritical, and falſe Proteſtants only ſhall periſh. The *Papiſts* who are to do this miſchief, one would think are but thin among us, ſo far as can be diſcerned; but what ſtore of them lurk in diſguiſe, or what Foreign Prince may be let in, or may break in upon us, God knows. Some way or other its to be feared, they will prevail for a time. I remember the *French* renowned Prophet *Michael Noſtradame*, has a Propheſie of a City Built with Brick, that is to be burnt down, and to be Built again with Marble. If it be *Londons* fate to prove that Building of Brick, there is little to be doubted but afterwards it will be ſeen again cloathed in Marble. But methinks I dread more the Bloud of the People then the Flame of the Houſes. And ſhould the *French* be the Inſtruments of this Bloudy Woe, there is as great likelihood their own *Metropolis* will pay for our Repairs within a few Years after, even Fire for Fire, and Bloud for Bloud. For 'tis but a Factious and Seditious Crew of them, who as it were marked for Vengeance, are ſo haunted by an evil Conſcience, and diabolick Furies, that they cannot reſt till they pull down Judgments upon their own heads, and ruin upon their Families. But ſo ſoon as Gods Work ſhall be done on theſe, there is a Virtuous Breed of Loyal Hearts who never yet bowed knee to *Baal*, who ſhall at once riſe up and deſtroy the Deſtroyers, and burn the chaſtizing Rods. And thus have I mingled hopes and fears among my humble Conjectures and Prayers; and all to this end, that be it poſſible evil Men may be drawn in to ſee and repent their grievous Sins, and good Men may be prepared to glorifie God, and to give him the praiſe of all his glorious Works. And ſo much for this ſecond form of Tribulation.

Gen. 19. 2 *Pet.* 2. 6, 7. *Rev.* 7. 3, 4.

The 3d. is deſcribed in reſpect of the Wrath and Bitterneſs, and the Torments that are to attend it. Wo be to them (ſaith our Saviour) who ſhall be with Child, ſhall give Suck in thoſe days? Intimating that the Bitterneſs of the Diſtreſs, and Wrath ſhall be ſo great, that People ſhall not know which way to turn them,

Lu. 21. 23.

or

or what to do, in hopes to have help. When Wars ſhall come thick, and Barbarous Souldiers ſhall range about like roaring Devils, ſeeking whom they may devour, Robbing, VVounding, and Killing all they meet; then Old and Young will be forc't to Fly as they can, and leaving their Goods to ſave their Lives, in thoſe days what ſhall the poor VVoman do, with a ſmall Child at her Breaſt, or a ſmaller in her Body? Loath ſhe is to hazard the Fruit of her VVomb to ſave her own Life, and therefore She Flies with the Babe in her Arms; till tyred with the Burthen in her Boſom, when 'tis too late, with an heavy heart ſhe leaves it to the Mercies of the Mercileſs, and becomes her ſelf at the next ſtep an Object of the ſame wrath. VVithin the walls She is rather worſe than without; where preſerving Life a few weeks the longer, the Famine bites worſe there, then the Sword did in the Fields. Here the Mother has not Food to ſatisfie her own Hunger, and yet is fain to feed her tender Infant from her Heart-Bloud, until violent Hunger conſtraining, neceſſity of Nature draws her in to ſlay and eat the Fruit of her VVomb to allay the fierce Bitterneſs of inceſſant Hunger. And ſuch was the hardſhip in *Jeruſalem*, that one *Miriam* a rich Matron, after many conſtraints, having ſodden the Fleſh of her Child to qualliſie her hungry Appetite; was rob'd of it when ready to ſit down and eat, by the rude and Seditious Rabble, led in by the ſmell to find the Prey; and finally, She dyed as Thouſand others did, the painful & lingring death of Famine. But our Saviour has not intailed the whole Flock of Woes on teeming Women alone, but rather inſtanced in one caſe, leaving us to judg of the reſt, and of the whole Body of *Hercules* by his Foot. Hence therefore are we to conceive, or ſaying to our ſelves, woe alſo to the great Rich Men, mighty and wealthy in Mony and Land, whoſe Heart's glued to the World, as falt as the good Womans bowells to her ſucking Infant, when they ſhall ſee their Barns full of Corne all of a light Flame, and their Feilds full of Cattel, quite emptyed, drove and cleared, their Cheſts full of Mony Rifled, their Daughters raviſhed, their Sons Slain in the VVars, & themſelves ſhut out of doors Languiſhing in ſome Ditch, as full of Care and Grief as their Hearts can hold, ignorant, for Anguiſh of Spirit, whether be beſt for them to Dye of Hunger Languiſhing in obſcurity, or to be Slain by the Sword, or to expoſe themſelves a Captive at the Enemies Mercy. For when the Rich Man looſeth his VVealth, it is, as if his Armes were tearing from his Shoulders, or as his Soul

driven

driven out of his Body, and Flying for refuge into the Arms of Devils. But to go on, we may conceive in that Day, Woe also to the Voluptuous and loose Livers, Adulterers, Drunkards, Gamesters, and such like, who know nothing to make discourse on but their fond Pleasures of Vanity and Folly. These are they whose God is their Belly, whose Glory is in their shame, who mind Earthly things, Who can no more Live without Wine and VVomen, Chambering and VVantonness, then they can Swear and Swagger without an Head. VVhen these therefore shall see the Days that they must be kik't and Spurnd like Dogs, and may not Budg one Word of answer, nor turn again; that they must be Stript and Rifled both of Mony and Cloaths, and all the Cringing, Fawning and Flattery, that ever they were bred up to, cannot gain them one Meals Meat, nor an half-peny, to Buy one Corn of Tobacco, or a lick of Brandy. Woe therefore to those *Quondam* Blades who were wont to Huff and Hector all they met, and who but they where-ever they came, but then barefoot and barelegd, with match-cord on their Arms, crouching and beseeching, like Beggars, leading to the Stocks, shall be fain to sneak and shrink before every Ragged Boy, who drives them with a VVhip, as a Pedlar does his Ass. VVoe to them that do now call Evil Good, and Good Evil, for that in those Days they shall find the difference. But yet again, to go one Step further. VVoe also to the Proud and Scornful ones, who are us'd to take State upon them, and were never yet made to stoop nor to bow the Knee, for that in those Days the Kings of the Earth and the great Men, and the Rich Men, and the cheif Captains, and the mighty Men, and every Bondman, and every Freeman, shall hide themselves in the Dens, and in the Rocks of the Mountains, and shall (for great fear and anguish of Spirit) beg of the Rocks and Mountains to fall on them, and to hide them, from the Pursuing VVrath. Oh that such might call to mind the Nobles of *Jerusalem*, in the Siege of that Famous City, who when the Temple was on Fire, and they standing on the VValls, had fair means to escape, and yet desperately posest with bitter anguish of Spirit, and confounded in the perplexity of their woful State, threw themselves headlong into the Burning Flames of the Rubbish of the Holy Temple, rather then make escape to lengthen their desperat Lives. Lastly, VVo, VVo, to the whole Crowd of the Prophane VVorld, because in those Days, all their whole Hopes shall at once expire, and turn to Dust. Oh how unspeakably Lamentable was that

Philip. 3. 1.

Rev. 6. 15, 16.

Joseph of the Wars.

Agony of all People at once in the Holy Land, at what time the Flame of the Temple, like the blaze of a mighty Bonfire, aſcended with violence up to Heaven, then was there an Univerſal Shriek all over the City, and on the Mountains all about, far and wide, every where within Sight of the Fire, the doleful Noiſes, anſwered with Mutual Outcrys, and moſt bitter Moan; And as if it had been their only remaining pleaſure to bewail, there was no end of their Lamentation. For on the Temple of the Lord, as they called it, having fondly ſet their Hearts, when they ſaw it on a Light Flame, it repreſented in their Phantaſies, as if the Body it ſelf had been an Hell-Fire, where remained no more Hopes but that the Soul alſo muſt needs Periſh. Now in our Days we have no ſuch Temple to Lament, but yet every Man has his *Diana*, which is as great in his Imagination as was *Diana* with the People of *Epheſus*: which when it happens to be deſtroyed, our whole hopes do fail therewith: and when a Mans Heart fails, it is, as when the Foundation of an Houſe gives way, at what time, beſure the whole Building is to Periſh therewith; while the Spirit bears up, it bears all Calamities, but when the Spirit is once wounded, then a Mans burthen immediately becomes inſupportable. For in ſuch a caſe diſpair approaches, and like a Storm oppreſſeth the Mind and Imagination, after which follows ſuch a Confuſion in all Thoughts, that a Man is no longer able to Govern himſelf by Council, but Raſhly expoſes himſelf unto the Mercy of every Eminent Danger, as the *Jewiſh* Nobles, when they threw themſelves head-long into the Fire, or as *Judas*, when he Hang'd himſelf. And ſuch is the like to be the Torment of the enſuing Threatning Times, So much therefore may ſerve for this three-fold Deſcription. I come next unto Application.

Pro. 18. 14.

If things ſtand thus, as we have the warranty of Chriſt and of *Daniel* for it. Then what kind of Perſons ought we to be, and that in all admonition of ſolid Reaſon, as well as in Obedience to the Dictates of Conſcience and Duty. The anſwer is obvious, For there is but one Path to follow that beſpeaks ſafety, (all others being viſibly defeated) and that is, to purſue the Peace of God, which conſiſteth in theſe few Rules,

Col. 3. 2.

1ſt, *Set your Affections upon things above, and not on things here below*, there is a neceſſity in the caſe, this whole world is like to Periſh, the Heavens will be melted down, and the Earth burnt to Aſhes, but the word of the Lord abideth for ever. [*God is a preſent*

Pſal. 46. 1 2, 3.

ſent help in time of trouble, therefore ſaith the Pſalmiſt, *we will not fear, though the Earth be removed, and the Mountains carryed into the midſt of the Sea, though the Waters thereof Roar, and be troubled, and the Mountains ſhake with the ſwelling thereof.*] In God is ſafety, and no where elſe; Neceſſity therefore requires it, [*that we ſet our affections on things above, and not on things here below.*] For when ſuch Tribulations come, the like whereof were never known, Riches, Honours, and Pleaſures, are but Bul-works of Straw, that can make no kind of Fence, no not at all, or like Plaiſters wrong applyed, which vex the Wound, but heal it not, while the greater a Man is in Wealth and Honour, he is but as it were the greater bait, allowing to be the ſooner devoured. But in Chriſt there is Peace, and in a good Conſcience is true ſafety. *Col.* 3. 2. *Joh.* 16. 33.

Now here will ſome ſay, it may be ſo, but the Virtues of Gods Peace, and the Glory of things above, are matters, above us, hard to be attained. And though the things of this Life are ſailable, yet the others not appearing unto our Eye, we muſt lean unto what we can reach, and let them go as far as they can, and the reſt we muſt adventure. *Object.*

The truth is, The Natural Man perceiveth not the things (the good and great and glorious things) of God, becauſe they are only ſpiritually diſcerned, and he has not the Faculty of ſpiritual diſcerning. But yet 1ſt, He may perceive, that there be ſome that have that Faculty, and by Vertue thereof do deſpiſe the World, in Compariſon of thoſe things of Heaven, which by Faith they do diſcern. And 2dly, If others have it, why may not we alſo gain ſuch a Faculty? ſeeing Chriſt has promiſed, to give us alſo of his Spirit which ſhall teach us all things, both by Enlightning our Minds, and changing our Hearts. And 3dly, If ſo, what great incouragement have we to try and improve our Faith, that by uſing the means, ſuch as Reading, Hearing, and Prayer, we may at laſt ſee how good the Lord is, and ſo attain for our ſelves an Aſſurance of Safety beyond the Weak and Treacherous ſupports of Worldly Pomps and Vanities. The importunity therefore of Eminent Dangerous Times, Pregnantly requires and Commands, as we hope to be ſaved, and do render our owu welfare, both here and for ever, to take and follow ſuch an Effectual Courſe, as may ſerve us, come the worſt come, that can come. *Ans.* 1 *Cor.* 2. 14, 15. *Joh.* 16. 7, 13. & *Ch.* 3. 3, 5. *Ex.* 36. 26.

But here again will ſome ſay, and confeſs, that it may be good Council perhaps that is given, to look towards Heaven, but that the ſetting of the Affection that way which is altogether ſupernatural *Object.*

natural is matter of ſo great difficulty, that we have no hopes to compaſs it, and beſides the Afflictions by the way thereto, are ſo Sharp and Severe, that without ſome incouragement from the things of the Fleſh, which naturally we underſtand, there is no Subſiſting.

An. 2. *La.* 21. 19. In anſwer to this, by our Saviour is propoſed ſaying [*In your Patience poſſeſs ye your Souls.* [Intimating, that Patience is a Remedy ſufficient to ſupport us under all Afflictions and Temtations, and however miſcarriages may befall our Bodies, yet our Souls ſhall be Safe and Chearful, and quit of all Dangers. Patience is a Divine Vertue, whereby a Man is enabled to bear his Croſs, with as much eaſe, as if it were not, the Eſſence and Strength of this Vertue conſiſteth in a Stock of Courage, and the Power of Habit, Facilitating endurance. The Horſe is a Beaſt of great Courage, and crys A Ha at the ſound of a Trumpet, and rejoyceth at the Battel, and the ſhouting of the Captains. And when the Righteous are made, by the Grace and Power of Gods Spirit, bold as Lyons, can not they Scorn at Fear, think we as well as an Horſe, and endure the Wracking and tearing of Fleſh, as well as a Maſtiff-Dog, and if ſo, then with how much the more eaſe ſhall they bear with the loſs of Goods, and Fond Pleaſures. And Habit conſiſteth in the Practice of uſe, which makes endurance eaſie. The Labouror, by his uſe and habit of Labour, can abide to dig all Day, with as much eaſe, as a Gentleman ſtands by, and looks on. The *Philoſophers*, and *Pagan* Men of old, were enabled by meer acquired Habits, to deſpiſe Wealth and Worldly Honours, and to ſcorn Bribery, and Flattery, and could chooſe to be Poor, rather then Diſhoneſt, how much more then ſhall Chriſtians become Valiant, in contempt of the World, when Secret Influences of Grace ſhall inſpire our Minds and Spirits with inward Courage and Reſolutions. Our Duty is therefore to conſider the Vertue and Glory, as well as the Neceſſity of the Work, in ſetting our Affections on things above, and ſo put our ſelves upon the means, with all poſſible Diligence in the Practice, and we ſhall ſoon find Experience enough of Divine helps, giving Encouragement, ſo as no Difficulty ſhall be able to diſhearten.

Job. 39. 20, 21, 22, 23, 24, 25, &c. *Pro.* 28. 1.

Lu. 21. 34, 35. 3. But then 3dly, We muſt remember to have a care [*leſt at any time our hearts be over charged with Surfeiting and Drunkenneſs, & Cares of this Life, and ſo the day of Danger come upon us unawares. For as a Snare ſhall it come on all them that dwell on the Face of the whole*

whole Earth.] Drunkenneſs and Whordom, and Covetuouſneſs, deſtroys more Countrys, Citys, Armies, and Men, then Plague and Famine, and the moſt Cruel and Bloudy Wars. For in all ſuch caſes Men have their Eyes in their Heads, and as they ſee their Danger imminent, ſo they exerciſe their Reaſon and Wits to prevent it, and whether they Live or Die they make the beſt of their condition. But in theſe caſes wiſe Men do become, and that by their own Act, Sots and Fools, and expoſe, and lay open themſelves to be baffled, betrayed, abaſed, and killed, and to become odious to God and *Man*, a Prey to the Enemy, and God ſhall not pity them, nor revenge their wrongs. Now the Righteous do alſo become a Prey unto the Enemy many times, by Gods Permiſſion for Tryal of Faith and Patience, and other Reaſons, but then here is their comfort, 1ſt, That it is not through their own default, nor for want of Eyes, or looking about them, but meerly for that they were abuſed, and they *Suffer* for Conſcience and Truth, and Righteouſneſs; & 2dly, That God will before or after Death be ſure to avenge their Cauſe. But now if the Righteous ſcarcely be ſaved, but have alſo their Hell even in this Life, where ſhall the ungodly and the wicked appear. Good Men have their Tryals of Affliction for a time, and their Hell upon Earth for a while, and Evil Men have their time to Glory in their Proſperity. As our *Savi*our ſays, the true Church Men [*ſhall Lament and Weep, and the World ſhall rejoyce*] in their Surfeiting and Wantonneſs, they have Loved the Creature above the Creator, and the Pleaſures on Earth beyond the hopes of Heaven, and yet theſe brute Beaſts are allowed to be Merry, and to have the World at Will, and truly careful, and good Men muſt Suffer Tribulation. But there is a time when Tribulation ſhall come upon a Land with an Univerſal *Scourge*, like as a Theif comes in the Night: And then when they cry Peace and Safety, Lo, then ſudden Deſtruction will come on, like a Woman in Travel. But in that Day, ſays Chriſt, to all who are his, their *Sorrow* ſhall be turned into joy. For (ſays he) I will ſee you again, and your heart ſhall rejoyce, ſo as no Man ſhall be able to take away Joy from you. That is, holy Men ſhall be comforted with ſecret cheerfulneſs from within, in a quite different manner from all pleaſures of the Fleſh. But Worldly Men whoſe God is their Belly, and whoſe Glory is in their *Shame*, ſhall be ſurprized like the five Fooliſh Virgins, who for want of Oyl in their Lamps, were ſhut out when the day came of the

1 *Pet.* 4. 18.

Joh. 16. 20.

1 *Theſ.* 5. 2, 3.

Joh. 16. 22.

Rom. 14. 17.

Mat. 25. 1, &c.

Mar-

Marriage Feaſt, and ſhall be taken as it were in a Net, like the Men of *Sodom*, or of the old World, at which times *Lot* and *Noah* were preſerved alone. *Fleſhly Luſts* War againſt the Soul by
1 Pet. 2. 11. beſotting and bewitching it into a Fond ſecurity, which tendeth to its Ruine. To prevent therefore the emminent Danger of Publick Calamities, we muſt ſhun Surfeiting & Wantonneſs, for they expoſe us into the very gulf of Miſeries, and prevent us of all means of eſcape. But

Lu. 21. 36. 4ly, We muſt Watch and Pray always, that we may be counted worthy to eſcape. No Man can eſcape, but by help of God, Man cannot help in ſuch a caſe, 'tis God only can do it. And God helps none; unleſs he have a worth in him, and that worth muſt come by Chriſt, there is nothing in our ſelves, no not in the beſt of us. Here lies the thing therefore, we muſt be found in Chriſt, that is, as Men who have put off the ways of the World, in Rioting and Drunkenneſs, and Covetuoſneſs, and are experienced in the ways of Chriſt knowing the value of ſpiritual Joys, hid Treaſures, whoſe worth the World knows nothing of. And in order to compaſs theſe, we muſt 1ſt, Watch, that is, Exerciſe all poſſible Care and Diligence, in taking heed to abſtain from Sin, and to increaſe in Vertue and Godlineſs; take heed of Thoughts that are vain or Evil, how they get ground of us, of Evil Company, leſt it ſeduce us, and above all, of Evil Works, leſt they Gain an Habit upon us, and to theſe purpoſes are we to Watch. And 2dly, We muſt pray always, that is, uſe all poſſibly Godly means of Hearing, Meditation, Reading, & Godly Conference, & above all, eſpecially Prayer always, in a continual courſe of Prayer, and in frequent Act of Prayer, and all to this end, that we may be found in Chriſt, and ſo when the Tribulations come, and the Signs come, and the Perplexity of all Nations ſhall come, yet that we may be Safe, *Amen.*

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FINIS.